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## REVIEW.

### MR. AIKIN'S SERMON
#### ON THEATRICAL EXHIBITIONS.
(*Concluded.*)

In the following remarks the preacher anticipates the sneers of the unthinking and unprincipled portion of community:

Evidence with them is out of the question, and when an effort is made to test their practice by the principles of either morality or religion, the cry is instantly heard, "Calvinism and Puritanical strictness, which aims at being *righteous over much.*" But, my brethren, we have become too much accustomed to this weak & silly abuse, to view it otherwise than with pity and contempt. It is the well known weapon of defence in every cause where argument is wanting; and though, by means of it, the weak and ignorant may be laughed out of countenance, yet upon the thinking part of mankind, it has no other effect than to confirm them in duty.

But is it true, that none but Calvinists and the children of the Puritans are opposed to the play-house? Happily, this opposition commenced before the existence of either, and by men too, who lived in that dark age when there was nothing but the dim light of nature to distinguish between virtue and vice. Plato says, that "plays" —whether good or bad—"raise the passions and pervert the use of them, and of consequence are dangerous to morality." Aristotle affirms that "the seeing of comedies ought to be forbidden by young people; such indulgences not being safe, until age and dicipline have confirmed them in sobriety, fortified their virtue and made them proof against debauchery." Even Ovid, that licentious poet, speaks of the theatre as tending to "dissoluteness of principle and manners," and it is said that he advised Augustus, the Roman Emperor, to suppress this amusement, "as a grand source of corruption." Tacitus, tells us, that the "German women were guarded against danger, and preserved their purity by having no play-houses among them."

It was not to be supposed, that Christians would justify what Pagans have condemned. In all ages, they have borne decided testimony against theatrical exhibitions. Let us hear some of an earlier date. The Prince of Conti declares, and he had an opportunity to judge from experience, that "among all the pleasures of the world, which extinguish the love of God, it may be said that plays and romances hold the first rank; because there is nothing more opposed to the truth, and the Spirit of God being a Spirit of truth, can have no part with the vanities of the world:" Again, he says—"Those deceive themselves extremely, who think that plays make no ill impression on them, because they do not find them excite any evil desire. There are many degrees before one comes to an entire corruption of mind, and it is always dangerous to the soul, to destroy the ramparts which secured it from temptation."

Archbishop Tillotson, though a Calvinist in sentiment, was not a Puritan in austerity; speaking of plays, he pronounces them to be "intolerable, and not fit to be permitted in a civilized, much less a Christian nation. They do most notoriously minister to vice and infidelity. By their profaneness, they instil bad principles into the minds of men, and lessen that awe and reverence which all men ought to have of God and religion; and by their lewdness they infect the mind, and dispose men to lewd and dissolute practices."

Bishop Collier, a well known opponent of Calvinists and Puritans, tells us, "that nothing had done more to corrupt the age in which he lived than stage poets and the play-house."

Sir John Hawkins, who was as libeaal as any advocate for the theatre could wish, speaks of it in this pointed manner.—"Although it is said of the plays, that they teach morality, and of the stage, that it is the mirror of human life; these assertions are mere declamations, and have no foundation in truth or experience. On the contrary, a play-house and the regions about it, are the very *hot-beds of vice.*"

Rousseau, the infidel philosopher, you have heard once; but let him speak again. Alluding to a new theatre established at Geneva, he exclaims—"How many generous citizens will see with indignation, this monument of luxury and effeminacy raise itself upon the ruins of our ancient simplicity! Do you think they will authorize this innovation by their presence, after having loudly disapproved of it? Be assured that many go without scruple to the theatre at Paris, who will never enter that at Geneva, because *their country is dearer to them than their amusements.* Where would be the imprudent mother, who would dare to carry her daughter to this dangerous school? and how many respectable women would think they dishonoured themselves by going there! If some persons at Paris abstain from the theatre, it is simply on the principle of religion; and surely this principle will not be less powerful amongst us, who shall have the additional motives of *morals*, of *virtue* and of *patriotism*, motives which will restrain those which religion will not restrain." And here it would even be practicable to make Voltaire speak, if the indelicacy of his language did not forbit.

Will it be said, that these men lived in an age when the stage was peculiarly corrupt? Be it so; the assertion is partially admitted. Hear, then, others who are neither Calvinists, nor Puritans, nor priests, who live at the present day, when the theatre, in point of morality, is thought to be in the zenith of her glory. Hear a Wilberforce, Hannah Moore, and a thousand others on both sides of the Atlantic. I can only refer you to their writings.—I have done with facts. Indeed I did not adduce them for the conviction of those who have attended to the subject. The scandal of the theatre is as far-famed as its existence. Nor did I enter upon this subject, under the belief that the respectable inhabitants of this village were much in danger. I think too highly of their good sense and correct principles, to suppose that they will support a theatre in any form; much less one, which for reasons too obvious to mention, must of necessity be low in its character, and peculiar demoralizing in its influence. It was with particular reference to the young and thoughtless, who, fascinated with the charms of novelty, are liable to enter upon a disreputable and dangerous course, without thinking of the consequences.

The sermon closes in the following manner:

My dear young friends, it always gives me pleasure to address you. Your minds are not soured by prejudice—your habits are not confirmed in sin. In opening my lips to you, I feel that I am making an effort to raise up and support a little sapling that is one day to become a majestic tree, spreading its branches to the four winds of heaven, and shedding a rich fragrance over society and nations.

I aim not for inculcating that scowling philosophy or religion, that denies to you any amusement that can possibly contribute to your health, or that can make you useful or ornamental in society.

Since I had the pleasure to be your pastor, you will not accuse me of often declaiming on the subject of amusements. And even now, I would be silent, were it not that your purity, your virtue, your patriotism—your souls are in danger.

You will avoid the snare that is laid before you, as you would avoid the fangs of a serpent. You will treat with sovereign contempt, the silly sneers and enchanting arts which may be employed to allure you in. You have time, too precious to be squandered away in business that is worse than folly. You have affections too tender and lovely to be sacrificed upon the altar of the devil. That time, those affections are not your own. Society puts in her claim; You have been nursed and cradled in its bosom. Disregard not her welfare. Your country puts in her claim; You enjoy her liberty, you are protected by her laws. She looks to you as the germ of her future glory. Disappoint not her hopes. The God of heaven puts in his claim. He has created you—In him you "live and move." Convert not his gifts to the service of his enemy. The Saviour of the world puts in his claim. He has died to redeem you. And O, how terrible will be your end, if, under all this mighty weight of obligations, you turn traitors, and walk in the paths of the destroyer. How many hearts will bleed with anguish, and how many brothers; and sisters and parents will weep over the tomb of all your prospects.

### ON WAITING GOD'S TIME.

A correspondent of the Philadelphian, in writing upon the subject of giving directions to inquing sinners to *wait God's time* for deliverance, has the following remarks:

Those who give this instruction contend, that it is but reasonable, since God has waited so many years for the sinner to repent, and come to Christ, that the sinner should be willing, in his turn, to wait patiently God's time for repentance, and pardon, and comfort. This is indeed representing God to be much such an one as ourselves:—having pleasure in exercising the spirit of retaliation. Nor is this all. To give such an instruction, is as much as to tell the sinner, it his duty to be willing to remain a rebel against God, as a kind of expiatory equivalent for his past neglect. He must, for a time, submit patiently to exercise no submission.

But, strictly speaking, this instruction has no meaning. To wait God's time is to wait not at all. "Behold, now is the accepted time—behold now is the day of salvation."

"Again, he limiteth a certain day, saying to-day, after so long a time; to-day, if ye will hear his voice, harden not your hearts." "Boast not thyself of to-morrow: for thou knowest not what a day may bring forth."

Says the psalmist, doubtless referring to his conversion, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."

I think I hazard nothing in saying, that the gospel furnishes no instructions or examples which do, in the least countenance this waiting system.

Look at the instance of the blind man, hearing that Jesus was passing by, he cried, saying, "Jesus, thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him saying, what wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, receive thy sight? thy faith hath saved thee. And he immediately (he did not wait) received his sight, and followed him, glorifying God."

But, objector, you say, wait God's time. Suppose this blind man, instead of repeating his cry, "Jesus, thou son of David," &c. had said, well, I will wait God's time, the Saviour would have passed by; and he would probably have died in his sins. This blind beggar well understood his danger, and his duty too: hence, he cried the more a great deal, "Jesus, thou son of David, &c."

Again, "there came a leper to Jesus, beseeching him, and kneeling down to him and saying, unto him, If thou wilt thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, (without any waiting) immediately the leprosy departed from him, and he was cleansed."

But you, objector, say, wait God's time.

Again,—"A certain woman, which had an issue of blood twelve years, when she had heard of Jesus, came, and touched the border of his garment; & straightway (without waiting,) she was healed. And Jesus saith unto her, daughter be of good comfort; thy faith hath made thee whole, go in peace."

Again,—"Behold men brought in a bed, a man which was taken with a palsy, into the midst before Jesus. And when he saw their faith, he said unto him, man, thy sins are forgiven thee and immediately [without waiting] he rose up and departed to his own house glorifying God.

Neither from these or any other passages in the New Testament, do we learn, that Christ has made it the sinner's duty to wait, but from these and every other passage relating to this subject, we learn, that as soon as the sinner is willing to come to Christ, his sins are immediately forgiven. Therefore it ought to be understood, that waiting God's time is not a condition annexed to salvation; that as soon as the sinner is willing to be saved, he is saved immediately.

And I recollect to have heard a most experienced and judicious divine remark, "that no sinners were more likely to lose their souls than those who were under the belief that they were waiting God's time."

So long as the sinner believes that he is waiting God's time, he will not find mercy; he cannot be converted. Of the numerous conversions which take place at the present day, not one occurs without a full conviction that "now is the accepted time." That God's time is now. A sinner cannot be saved until he learns, that nothing delays in his salvation but his own evil heart of unbelief. We sometimes urge sinners to come to Christ—to take up the subject of religion immediately. In reply, perhaps, they will tell us, that they are willing and even anxious to become Christians: that they have been long waiting God's time; and they are surprised that we should suppose for a moment, that they were unwilling. They virtually tell us [not precisely in so many words,] that the delay is on the part of God or Christ. And sometimes, [I blush to say it] they will even tell us, in an air of confident triumph, that, as respects this excuse, they only repeat what they have heard from the lips of learned divines; hence say they 'on good authority we found our belief that it is our positive duty to wait God's time.'

I fear, or rather I verily believe that, under the stupor of this poisonous draught, which is but too frequently administered, the guilty neglect and perish.

Thousands have tried the fearful experiment of waiting; and, at an unexpected moment, the tenure of life has been surrendered, and they have sunk under the curse due to neglectors of the gospel.

### FAITHFUL PREACHING.

*Bourdaloue.*—When we recollect before whom Bourdaloue preached; that he had, for his auditors, the most luxurious court in Europe, and a monarch abandoned to ambition and pleasure, we shall find it impossible not to honour the preacher, for the dignified simplicity with which he uniformly held up to his audience the severity of the Gospel, and the scandal of the cross. Now and then, and ever with a very bad grace, he makes an unmeaning compliment to the monarch. On these occasions, his genius appears to desert him; but he never disguises the morality of the Gospel, or withholds its threats. In one of the sermons which he preached before the monarch, he described with infinite eloquence, the horrors of a licentious life, its abomination in the eye of God, its scandal to man, and the public and private evils which attend it: but he managed his discourse with so much address, that he kept the king from suspecting that the thunder of the preacher was ultimately to fall upon him. In general, Bourdaloue spoke in a level tone of voice, and with his eyes almost shut. On this occasion, having wound up the attention of the monarch and the audience to the highest pitch, he paused. The audience expected something terrible, and seemed to fear the next word. The pause continued for some time: at length, the preacher, fixing his eyes directly on his royal hearer, and in a tone of voice equally expressive of horror and concern, said in the words of the prophet, "*Thou art the man!*" then, leaving these words to their effect he concluded with a mild and general prayer to heaven for the conversion of all sinners. A miserable courtier observed, in a whisper, to the monarch, that the boldness of the preacher exceeded all bounds, and should be checked. "No sir replied the monarch, "the preacher has done his duty, let us do ours." When the service was concluded, the monarch walked slowly from the church, and ordered Bourdaloue into his presence. He remarked to him, his general protection of religion, the kindness which he had ever shown to the Society of Jesus. his particular attention to Bourdaloue and his friends. He then reproached him with the strong language of the sermon; and asked him what could be his motive for insulting him, thus publicly, before his subjects? Bourdaloue fell on his knees: "God," he assured the monarch, "was his witness, that it was not his wish to insult his majesty; but I am a minister of God," said Bourdaloue, "and must not disguise his truths. What I said in my sermon is my morning and evening prayer:—May God, in his infinite mercy grant me to see the day, when the greatest of kings shall be the holiest."—The monarch was affected, and silently dismissed the preacher: but from this time, the court began to observe that change which afterward and at no distant period, led Louis to a life of regularity and virtue.

[*Butler's Reminiscences.*

*From the Christian Spectator.*

### NATURAL AFFECTION & HOLINESS.

"Holiness differs from the *social affections* in two respects;—in respect to its *object* and its *effect*—*Parental* affection, for example, has for its object a child, considered simply in that relation—he loves him as his child; not as a moral being. On the contrary, the object of his *holy* affection is the soul of his child; it is child considered as a subject of God's moral government—two distinct objects. If we look at their effects more particularly, their difference will further appear. Holiness opposes sin in every form and degree, in the person towards whom it is exercised; and though it seeks the highest happiness of its object, it will not allow, for the sake of gratifying that person, the least sinful indulgence. Natural affection, on the contrary, will consent to sinful indulgence in its object, even against reason, conscience, and the law of God. How often do we find parents from parental affection consent to their children's partaking of sinful amusements, when reason testifies that they are contrary to the divine commands, and ruinous to the souls of their children. This, lamentable as the fact is, pious parents sometimes do through the strength of their *natural* affection, and the weakness of their love to the *souls* of their children. They have so little holiness, that their parental affection, often triumphs over it, and causes them to yield to their children's importunities, tho' contrary to the precepts of God's word.—But did they posses greater degrees of holiness, more concern for their children's spiritual welfare, and more regard to God they would testify against such practices, tenderly and faithfully enforce the divine precepts, and hold up to view the dreadful consequences of disobedience: and if need be, would interpose with parental authority"

### ANECDOTE.

An extraordinary instance of the goodness of divine Providence to Mr. David Anderson, minister at Walton upon Thames, ejected by the Bartholomew act, 1664.

This good man, soon after his ejectment, crossed the seas, went into Zealand, and settled at Middleburgh, with his wife and five small children. Having no employment, he soon consumed the little money he had carried over with him: owed a year's rent for his house, and was reduced so as to want bread, yet such was his modesty, that he knew not how to make his case known in a strange country. In this condition, after he had been one morning at prayer with his family, his children desired some bread for their breakfast; but having none, nor money to buy any, they all burst into tears. In this case, the bell at the door rang; and Mrs. Anderson went, in a mean habit, to see who was there. The person that rung the bell, asked for the mistress: she answered that her name was Anderson.—Here, says he a gentleman has sent you this paper and will send you some provisions presently. When they opened the paper, they found forty pieces of gold in it. The messenger went away, without telling his name or whence he came. Soon after, came a countryman with a horse load of flesh, fish, herbs, and bread yea, and all things necessary.—Neither didhe tell them from whence they came; nor did they know to their dying day who it was. But Mr. John Quick (from whose memoirs this account is taken) being, 1681, pastor of the English church at Middleburgh, came accidentally to the knowledge of the whole matter. For being at the country house of Myn heer Konhing, a magistrate of that city, and happening to mention that story, M. de Koning told him that he was the person who carried the gold from Myn heer de Hoste, a pious merchant of that place, with whom he was an apprentice. He added, that Myn heer de Hoste, observing a grave English minister walk the streets frequently, with a dejected countenance, inquiring privately into his circumstances, and apprehending he might be in want, sent him the gold by M. de Koning, and the provisions by his country servant, saying, "God forbid, that any of Christ's ambassadors should be strangers, and we not visit them; or in distress, and we not assist them!" M. de Hoste, afterwards found a secret way of paying Mr. Anderson's rent for him yearly; and conveying to him besides, ten pounds sterling every quarter; which he managed so as that he never could or did know his benefactor. M. de Koning kept the whole matter a secret, as long as his master lived, but thought himself at liberty to give this account after his death.

### THE HARVEST IS PAST—THE SUMMER IS ENDED.

"In that dread moment, how the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue and shrieks for help,
But shrieks in vain."

The following affecting account of the dying hours of a man of mere gaiety and pleasure, was given by the Rev. Mr. Hervey.

"I was, not long since, called to visit a poor gentleman, erewhile of the most robust body, and the gayest temper I ever knew. But when I visited him; O! how was the glory departed from him. I found him no more that sprightly and vivacious son of joy which he used to be; but languishing, pining away, and withering under the chastening hand of God. His limbs feeble and trembling, his countenance forlorn and ghastly; and the little breath he had left, sobbed out in sorrowful sighs; his body hastening apace to the dust to lodge in the silent grave, the land of darkness and desolation. His soul just going to God who gave it; preparing itself to wing away unto its long home, to enter upon an unchangeable and eternal state. When I was come up into his chamber, and had seated myself on his bed, he first cast a most wishful look upon me, and then begun, as well as he was able to speak. "O! that I had been wise, that I had known this, that I had considered my latter end. Ah! death is knocking at my door; in a few hours I shall draw my last gasp; and then judgment! how shall I appear, unprepared as I am, before the all-knowing and omnipotent God! How shall I endure the day of his coming?' When I mentioned among many other things, that strict holiness which he had formerly so slightly esteemed, he replied with a hasty eagerness; 'O! that holiness is the only thing I now long for. I have not words to tell you how highly I value it. I would gladly part with my estate, large as it is, or a world to obtain it. Now my benighted eyes are enlightened, I clearly discern the things that are excellent. What is there in the place whither I am going but God! Or what is there to be desired on earth but religion?' But if this God should restore you to health, said I, think you that you should alter your former course? 'I call heaven and earth to witness,' said he, 'I would labour for holiness, as I shall soon labour for life. As for riches and pleasures and the applause of men, I account them as dross and dung, no more to my happiness than the feathers that lie on the floor. O! if the righteous Judge would try me once more; if he would reprieve and spare me a little longer; in what a spirit would I spend the remainder of my days! I would know no other business, aim at no other end than perfect myself in holiness. Whatever contributed to that—every means of grace, every opportunity of spiritual improvement—should be dearer to me than thousands of gold and silver. But alas! why do I amuse myself with fond imaginations? The best resolutions are now insignificant, because they are too late. The day in which I should have worked is over and gone, and I see a sad horrible night approaching, bringing with it the blackness of darkness forever. Heretofore wo is me! when God called, I refused; when he invited, I was one of them that made excuse. Now, therefore, I receive the reward of my deeds; fearfulness and trembling are come upon me; I smart, and am in sore anguish already; and yet this is but the beginning of sorrows! It doth not yet appear what I shall be; but sure I shall be ruined, undone and destroyed with an everlasting destruction.'

"This sad scene I saw with mine eyes; these words and many more equally affecting, I heard with mine ears, and soon after attended the unhappy gentleman to his tomb."

#### WORLDLY HAPPINESS.

See what it does upon those who have their hearts desire.—They are less concerned for the happiness of another life; they desire to set up their rest here.

Cultivate such an habitual cheerfulness of mind, and evenness of temper, as not to be ruffled by trivial inconvenience and crosses.

Never make an enemy, or lose a friend; unnecessarily.

## Religious Intelligence.

MACKINAW MISSION.

Extract of a letter from Mr. Ferry, superintendent of the mission, dated Mackinaw, October, 1825, and published in the last American Missionary Register.

"On the third Sabbath in September we had our last communion. It was an interesting season. All the present members of the Mission family were privileged to surround the table of our dear Redeemer, together with the former members of the church, and with seven gathered from the world; in all, twenty-one. The seven from the world, are all females, among whom are Mrs. H., the present commanding officer's wife; the wife of the Indian interpreter—herself part Indian, and unable to read a word; two Indian women, of whom I made mention in former letters; and one of our mission girls, an interesting convert of about 14 years of age. The father of the last mentioned girl is a respectable Indian trader, at a post, bordering on Lake Superior, about five hundred miles distant. She is half Indian, and had been in the family a year last July. Here I must also observe, that while her father was gone this summer to attend an Indian council with Gov. Cass at Prairie du Chien, her mother remained in our family, and, during the time, became anxious for her soul; so that while we have been opening spiritual things, in Indian, through an interpreter, either to the two pious women mentioned above; or to our children, she has often been seen to sit in fixed attention, while the tears would steal down her cheeks plentifully. When she went away, she left us apparently under deep conviction and distress for her soul, and said, though she was going back to the dark wilderness, yet that she should not forget the little light in which she had here discovered something of her own darkness. Her last words to me, in the midst of the crowd on the wharf, I did not understand, but to brother Hudson she said, as she stepped into the boat, '*pray for me.*'

"With reference to the two pious Indian women, there has ever been very much to interest and affect our hearts, from their first convictions, and for more than a year they have given decided and increasingly animated evidences of piety. The one who in baptism received the English name, Mary, became pious first, and possesses extraordinary interest and natural strength of mind; the other named Lydia, has nothing in her appearance prepossessing, yet manifests a good mind, and evinces sound fruits of piety.

"With reference to Lydia, such is uniformly the eagerness with which she receives instruction, that when required to give her an English name with reference to baptism, I could not but be reminded of that woman in the gospel, 'whose heart the Lord opened, that she attended unto the things which were spoken of Paul.' Lydia has had sore and painful trials to encounter, principally from her husband, who, till of late, has been a thorn in her side, and ever, if possible, as a lion in the way of her peace, and of her duty. Yet he never broke out upon her in open and unbridled vengeance until the Monday morning after she united with the church. It appears he had drunk about liquor enough to give edge to his wrath; when he fell upon her, declaring he would be her death and eat her raw. Another person just at hand interfered, and prevented him from doing her essential injury. Enraged at this interference, he seized an axe, saying, he would kill any one attempting to restrain him; but missing the man, he broke the helve the first blow, and Lydia, the mean while, went round the back side of the house or shop, where he followed her; but being himself pursued, he did not have an opportunity of effecting his object. Informed of his abuse, I hastened to the house; but before I got there, he had gone. I found her in tears, yet hurt but very little. Having sent her to our house, I went to hunt up the man, and found him near the Point, with several men who were at work on a barge. On questioning him for the reasons of his conduct, he alleged many evident falsehoods against Lydia; and at the same time denied having struck her; said he only shook and hauled her about a little. As no one appeared to take up the case, I viewed Lydia's safety, and even her life, in danger while he remained at liberty; and the next day, on her deposition, had a warrant taken out, and after examination, had him committed to jail. At first he was stubborn and sulky, but the next morning, learning from the jailer that he could have neither whiskey nor liberty until the session of another court, he began to think he had got himself into bad business. He sent for me again and again, but as my object was to have him made sensible of his conduct, I paid no attention to these requests. However, after two or three days he obtained bail for his good behaviour, and was set at liberty. At the time, I felt as if there had been too much haste in receiving bail, and would not suffer Lydia to go from our house; but within three or four days the man came to me, professing penitence, and acknowledging all his abuse to Lydia. I I then talked with him as solemnly and affectingly as I was able, both with reference to his late conduct, and to the general course of his wretched life; and told him, that if he felt really penitent, he would gladly embrace the first opportunity of seeing the justice of the peace, and acknowledge to him the lies which he had there alleged against his wife. The next morning I learned from Col. B. that the man had been there and confessed the whole; said that he was sorry for his cruelty, and that Lydia had never given him occasion for the least unkind treatment. But the most interesting and surprising circumstance in this scene is, that this man has ever since appeared to be a real penitent before God for his sins, and distressed for his soul. Almost every night he comes to us for instruction. This much is evident, his whole deportment is now unexceptionable; and, though I have many fears, I cannot but hope there is mercy in store for him. As for Lydia, her appearance through the whole of this has characterized much of the meek, humble, and praying Christian; and and now, whenever in conversation we allude to the altered conduct of her husband, her eyes beam and often fill with the *joy of hope.*

"Of our mission child, suffice it here to say, that we all love her much, not only for her natural amiability, (as we do many other of our girls and boys,) but for the precious traits of her Master's spirit. Like the gospel Mary, whose name she bears, she daily manifests that she 'has chosen that good part which shall never be taken away from her.' With the larger girls of the family, her lodgings are over my room; and frequently at night is her low voice overheard leading their minds, in her native tongue, to a prayer-hearing and sin pardoning God. Three other of our largest girls are *more than convinced* of the importance of religion, one of whom used often to weep in sorrow of soul with Mary, and whom we sometimes are almost ready to consider as our *Onesimus in the Lord.*

"Last July I was shown, Peter-like, that God can cleanse what the world, or rather the Christian part of it, are ever ready to call 'common or unclean.' There was evidently the work of the Spirit on the minds of two of the Indian traders, who were brothers. During the winter though they occupied different posts, either from business or from friendship they met together and then had much conversation and prayer with and for each others souls. The eldest brother told me, in July, that from the time he left the island the year before, the charge he had received he could not keep out of mind; 'And,' says he, 'I think from those Tracts and my Bible, I have seen something of myself and gained much light.' In March, the youngest brother was taken sick, and from that time suffered much in body, and no little in mind until he arrived here—a poor emaciated man. He soon called upon me, and signified that he wanted to have a long conversation. I went with him to his room, and he opened his mind and past train of exercises freely. I admonished him of the dubious character of sick bed repentance. He said he felt it; but as one favourable evidence, said his convictions originated while in perfect health. From the repeated interviews I had with him while here, I cannot but hope he is now among the blood washed throng in heaven. With but faint hopes of living long, he left here in a vessel, designing to travel east and south for his health; but died as we have since learnt before the vessel reached Fort Gratiot. His brother returned to his wintering ground, and at his own request took with him several books which I selected and loaned for his use. He also left with me twenty dollars, to procure for him some of the best works on practical piety, against his return. But I must not forget that such was his zeal, last winter for the opening light of the gospel in this region, that he collected among his men, by subscription a donation of 14 dollars and 25 cents, for the benefit of this mission. Will not all mission friends among the churches at the east from such a novel donation feel a kind of new impulse to their every nerve for the help of the wretched.

"On the 19th of October we had six children added to our number. Our intention was not to have received any more; but a letter from Mr. Schoolcraft, the Indian agent, and the condition in which they were presented for our charity, left us not to hesitate for a moment. They are the children of two families. Three of them are one fourth blood, and three of them are three fourths blood. The father of the three first mentioned brought them all; and, from Mr. S.'s letter, he is a worthy but unfortunate man. In coming from the Sault, a distance of only 90 miles, the children suffered much. They were fourteen days on their passage, in a bark canoe by reason of head winds. During the first eleven days they sparingly consumed all their little stock of provisions; so that for the last three days not one of them had a morsel to abate their hunger. On the last morning they were found so weak that the old man had to lift them into the canoe. But with a little care and a day or two's recruit they were again well and active."

STATE OF RELIGION IN THE CANADAS.

The following is extracted from an anonymous communication which appeared in the last Recorder and Telegraph. Who can read it without discovering that there is much to be done for the cause of Christianisy in those provinces.

By far the greatest proportion of the inhabitants in the cities of Quebec and Montreal, are Roman Catholics; and in the country probably nineteen twentieths—except in the townships bordering upon the United States, in which there are many Episcopalians, Congregationalists, Methodists, &c.

The moral condition of the Catholics in Canada is truly distressing. Except in the cities, where of late there has been an improvement, probably not more than one or two persons in a family, can read at all; & the prayer book, with occasionally a psalm book, forms their library.

From all the information I can collect, I believe their is not a copy of the Scriptures of any version, in the hands of the people, in one Catholic parish in twenty through the country. One of the priests told me a few days since, that their priests did not generally understand Hebrew or Greek, but that all know Latin. Now, when it is remembered that those who are educated for the ministry, are entirely relieved from every servile and secular labour, I was much surprised to know that so little of what is important, was attended to, and was at a loss to account for the manner in which the students could employ their time. But when it is recollected that they play a most skillful game of cards, chess, &c. and that they do this publicly on board the steam boats, and bet large sums, I cannot account for part of their time.

I might cite particular instances in which the Catholic priests have, within a few months past, showed their decided and mad hostility to the circulation of the Scriptures among their people; but I should exhaust your patience. Still, I have no hesitancy in declaring that the Roman Catholic priests of Canada are more hostile to the Bible than the rankest infidels I ever saw.

In the cities of Quebec and Montreal, there is much done by them to educate the rising generation in the doctrines of the church. This appears to be done in self defence, as it is a practice of modern date.

There are however among the Catholics of Montreal, many men who are now educating their children in a manner highly creditable to themselves, and which promises immeasurable benefit to the rising generation.

The Episcopal church and the Scotch Presbyterian church appear to have about an equal share of bigotry and high pretensions; and as you know me to be a Presbyterian, I will give you an idea of both, by describing the one which bears my own name. The preaching generally consists of cold moral essays—the terms of admission to the communion are so perfectly accommodating, that gamblers, profane and intemperate lovers of pleasure are fully welcome.

I will cite one fact as a specimen, to give you the true character of the church. I was not long since invited by one of the elders of the church to attend at his house next evening and take a game of whist with his minister—and this minister has the title of D. D.!!!!! The elder observed that he did not play for over a quarter of a dollar a deal. But this is the dark side of the picture—some good preaching is heard in both these churches, and there are some good examples. The American Presbyterian minister preaches those obnoxious doctrines of 'total' depravity, regeneration, election, dvine sovereignty &c. &c. with much faithfulness; and the Methodists, (when not in dispute) appear really and truly like moderate Calvinsts. The Sabbath schools are flourishing—the cause of education is generally advancing, the Bible Society prospers though in a small way. On the whole the condition of these cities is gradually, though *surely* improving. In Upper Canada much good is done by itinerant preaching. In the country and villages in Lower Canada on the river nothing is done, and all are in the iron bondage of Catholic ignorance.

I have never heard of a revival of religion in Lower Canada, except in the eastern townships bordering on the United States, or in Upper Canada below Kingston, where twenty or thirty have been hopefully converted during the past year.

SANDWICH ISLANDS.

The press at Honoruru is pouring forth its blessings. Two thousand copies of a hymn book have been distributed, and 6,000 elementary sheets, containing the alphabet of different sizes, and specimens of spelling from one to ten syllables. The people calling for books, slates and above all for the Bible.

Eight churches have been erected for the public worship of the true God chiefly by the native chiefs. In some of them large congregations assemble.

The schools flourish. On every part of Maui they have been established, and Kaikioeva, governor of Tauai, has expressed a determination to establish them in all the districts of that islands. On Ranai there are also schools. At the stations of Hawaii they prosper, and at Honoruru the number of pupils—children and adults chiefs and people, was about 700. Fifty natives, who have been taught to read and write by the missionaries, were, at the latest date employed as schoolmasters. Between two and three hundred thousand individuals, of both sexes, and all ages and ranks, were receiving regular instruction in the schools.

The number of natives who attend regularly to the duty of secret prayer, is gradually increasing. At Lahana alone there is supposed to be at least 70.

The civil war on Tauai, has been wholly suppressed, and has tended to the furtherance of the mission. Nor are any disturbances known to have arisen from the death of Riboriho.

[*Mis. Herald.*

INDIA.

We have been kindly furnished with two letters just received in this city, (via. Phil.) from Calcutta, from which we make the following extracts.—*Chr. Watch.*

Letter from Rev. J. Wade, to Rev. Dr. Baldwin, dated,

"Calcutta, Aug. 23, 1825.

"Very dear and Reverend Father in Christ: I have received your letter, dated Feb. 17, 1825, from which I derived very great pleasure. I have let one opportunity pass without returning the favour; the reason of which was, that Mrs. Wade, at the time, was very ill, and I chose to wait until I might have something favourable to write of her recovery: and, blessed be God for his mercy, she is now convalescent, and gaining her strength, as fast as could be expected; in this climate, and especially at this season, which is very sickly.

"As to news from Burmah, there is very little at present which can be depended upon. It seems that the army which proceeded up the river from Rangoon, still continue at Prome, and will do so until the rainy season is over.

"There are reports respecting the dear Missionaries at Ava, and though they cannot be entirely depended upon, our hopes that they are still alive, are thereby greatly strengthened. The most probable reports of this kind, are stated under oath, by an English *native* Soldier, who was for some time a prisoner at Ava, but who, at length, effected his escape, and found his way to Prome. His testimony states that Dr. Judson, Dr. Price, and some English prisoners, were in close confinement and in chains; that Mrs. Judson lived in her own house unmolested, and was permitted to visit Dr. J. once or twice in a week, and to send him and the other prisoners provisions daily.

"This statement has been corroborated by private letters to Mr. Hough from some of the officers at Prome."

MISSIONARY LIBERALITY.

By a statement made in the reply of Dr. Marshman, to the Abbe J. A. Dubois, as quoted by the reviewers of Dr. M., the Christian world is apprized of the asto nishing fact, that the Baptist Missionaries at Serampore, have since the commencement of their pious and apostolic career, say with in 24 years, "devoted from the product of their united labour," more than *three hundred thousand dollars*, "in attempting in various ways to impart the word of God to India."

The Missionary Herald for January gives a summary view of the missions under the care of the Board, from which it appears that the whole number of preachers from this country is 84—native preachers and interpreters, 6—laborers from this country, including missionaries and male artizans, 78—females, including the wives of the missionaries, 69. Total, 148. Stations 35, churches organized 13, schools 150, pupils about 7,500.

The United Foreign Mission Society of New York occupies 10 stations, employs 55 laborers, male and female, and has in its schools 230 pupils.

The donations to the American Board from Nov. 21st to Dec. 20th inclusive, amounted to $3,656, 35, exclusive, of $1030 added to the permanent fund, a large quantity of clothing, &c. Of the additions to the permanent fund, $1000 is a donation from Rev. Professor Woods of Andover. It is scarcely two years, if we recollect right, since a donation was acknowledged from the same gentleman, of $500 to the Massachusetts Missionary Society.

*From the Recorder & Telegraph.*

MONTHLY CONCERT.

At the Monthly Concert last Monday evening, a letter was read from Professor Blumhardt, of the Basle Missionary Seminary, dated Oct. 28, 1825. He states that this important institution continues to flourish, and at the date of his letter contained 28 students; some of whom were about to complete their course, and a new class enter in their stead. Within the past year five individuals had already left the Seminary, to join the German mission at Shusha in Armenia. This mission was established in 1822, and, including the five persons above mentioned, has at least ten European laborers.

From a letter of Messrs. Thurston and Bishop, stationed at Kairua, west side of Hawaii, extracts were read of as late a date as March, 1825. Since the visit of Kaahumanu in September of the preceding year, a new impulse had been given to the schools on that island, which were no less than 40 in number, and in a prosperous condition. The only obstacle to still greater success in the business of instruction, was the want of elementary books. A press was very much needed there—the one heretofore sent out, being at Honoruru, on another island. It was believed that if sufficient books could be obtained, 10,000 of the inhabitants might, in the course of one year, be taught to read the word of God in their own language. And the reason of this astonishing progress which they are capable of making, is in a considerable measure owing to the excellence of their alphabet. After learning the letters, which is the work of but a very few days, and sometimes of but a few hours, they have only to acquire a facility in pronouncing them. This is comparatively easy, because each letter has but a single sound. Such is the advantage of a perfect alphabet.—Many of the people still manifest a strong attachment to their former practices; but the influence of the government is decidedly in favour of the missionaries, and laws are enacted for the suppression of vice, particularly theft and intemperance.

At Kaavaroa, 16 miles south of Kairua, and the place where Capt. Cook was killed, the prospects of the mission are truly encouraging. A degree of order and seriousness is here apparent, which cannot be found in any other part of the island. The school taught by Thomas Hopoo, one of companions of Obookiah at Cornwall, embraces all the children in the village of a suitable age to attend. The American missionary at this station is Rev. James Ely.

Early in 1822, Kapuolani visited Waiake on the eastern part of the island; where she exerted herself so much in favour of the school, that in a short time the number of learners was increased from 20 to 100.

"THE MISSIONARY."

We stated a few weeks since, that this paper, published at Mount Zion, Geo. had discontinued publication. The Wesleyan Journal assures us that it is to be revived, and that its appearance may be expected next week, under the name of the "Georgia Reporter and Christian Gazette."

TABULAR VIEW.

Of Protestant Missions throughout the world, in their Geographical order. Compiled from the London Missionary Register for January and February 1825, and from the preceding Survey.

| | Stations. | Missionaries. | Native Assistants. | Pupils in Schools. | Members of the church. |
|---|---|---|---|---|---|
| West Africa | 19 | 26 | 23 | 3,460 | 603 |
| South Africa | 27 | 50 | 6 | 692 | 357 |
| African Isles | 3 | 7 | 1 | 243 | |
| Medit'ranean | 4 | 16 | | | |
| Black and Caspian | 3 | 14 | | | |
| Siberia | 1 | 3 | | | |
| China | 1 | 1 | 1 | | |
| India beyond the Ganges. | 5 | 11 | 1 | 150 | |
| India within the Ganges | 56 | 120 | 240 | 22,240 | 495 |
| Ceylon, | 18 | 28 | 29 | 12,164 | 391 |
| Indian Archipelago | 15 | 21 | | 250 | |
| Austral Asia and Polynesia | 35 | 63 | 93 | 7,536 | 2,000 |
| South American States | 1 | 2 | | | |
| Guiana and West Indies | 59 | 104 | | 2,322 | 33,680 |
| N. Am. Indians | 35 | 88 | | 900 | 200 |
| Labrador | 3 | 14 | | | 193 |
| Greenland | 4 | 16 | | | |
| | 289 | 584 | 394 | 50,000 | 37,919 |

Mr. Luke Fernald and his wife, members of Park St. church in this city are about to take their departure for the Cherokee nation, as assistant Missionaries.

*From the New-York Observer.*

At the last meeting of the Protestant Society for the protection of Religious Liberty, in May 14, 1825, in London, the following extract formed a part of the 6th resolution.

"This meeting recommends to the committee appointed for the ensuing year, continued vigilance against all violations of Religious freedom throughout the world, and a judicious attempt to procure for Dissenters in Canada the advantages which Catholics, Episcopalians and Presbyterians all there enjoy, and to obviate other practicable oppressions, of which many persons loudly and and justly complain."

## REVIVALS.

The revivals heretofore mentioned in this vicinity, continue in their progress: and their influence appears to be constantly extending. This circumstance renders the present a most interesting and important season: iniquity has abounded, and the love of many has waxen cold: but the Lord can convert the most barren waste into a fruitful field; and say unto the floods of iniquity, "hitherto shalt thou come, but no farther."

In addition to the revivals already mentioned, in this section of country, the Baptist Register says, that at

"Truxton, and Fabius, and Cazenovia, the manifestations of mercy to guilty men, are creating joy in the hearts of multitudes."

The following abstracts are copied from the last Christian Watchman.

In Lubec, Me. a few weeks before the Revival commenced, several females mutually pledged themselves, that they would devote a certain season, every day, to pleading with God, for the effusions of his Spirit. The revival commenced in the family, to which three of them belonged, in the conversion of three of the other members. Another was afterwards added. During the revival between 20 and 30 were subjects of a gracious change.

In Machias, Me. a Revival commenced in September, and as usual, with peculiar anxieties for the welfare of Zion among Christians. An *inquiring meeting* being appointed, seventeen persons were present. The season was memorable; several of the members obtained a hope before they slept, the same night. At another meeting of the same description, one week afterwards, between 70 and 80 were present; and after conversions had become quite numerous, the work appearing to be on the decline, a fast was appointed, which was blessed with a revival, and even greater display of divine power. At one inquiring meeting we are informed, that no less than 140 were present. The number of converts at the present time, is estimated at more than one hundred.

At Cape May, N. J. a refreshing from the presence of the Lord has recently been enjoyed. Twenty-eight have been added to the Presbyterian Church, and about as many more are thought to be under deep religious impressions.

In Hartford, N. Y. a pleasing work of divine grace is enjoyed. Nineteen have been lately baptized, and there are several more hopeful converts. It is remarked, that the baptismal seasons have been particularly interesting.

In the last Christian Mirror a long, but interesting account is given of a Revival in Gray, in the State of Maine. It appears, that it commenced about the beginning of last year, and that a small Congregational Church, almost ready to become extinct, has received an addition of twenty-six members.

More than one hundred towns, are stated by the Editors to have been noticed in the Recorder and Telegraph, as having been specially favored by the influences of the Holy Spirit, during the past year; besides many others which have been less distinguished but have participated in a measure of the same blessings of heaven.

A letter to the Editors of the Recorder & Telegraph, says, "A powerful revival of religion has recently commenced in New Gloucester, (Me.) For two miles in extent, there is not a house in which there is not one or more either rejoicing in the truth, or under the deepest conviction of sin."

**WESTERN RECORDER.**

UTICA, MONDAY JANUARY 16, 1826.

We finish our selections from Mr. Aikin's Sermon on "Theatrical Exhibitions," to-day, and have no doubt as to the manner in which they will be received by most of our readers. We have now one favour to ask, of those who appreciate the merits of this subject,—it is this—let them *act* consistently with their *belief.* If they *really believe* that the theatre is, in every religious and moral point of view, a *polluted place*, then let them never set foot into it. If they *sincerely believe* that religion, morality and patriotism forbid that theatrical exhibitions should be *supported*—then, we say, let them never be seen within the walls of a theatre. If they believe that infidels and vicious men are convinced that the theatre is a hot-bed for immorality and licentiousness,—if they believe that the profession of a stage-actor has any degree of scandal attached to it; and that it is criminal to support such a profession—and if they believe that there is any thing contagious in the influence of bad example—then again, we say, let them never be seen within the walls of a theatre.

We believe that the great mass of inhabitants in this portion of the country, are convinced that any theatre, whether situate in a city or village, is, in every moral point of view, to be considered as a perfect nuisance: Now what

we ask, is consistency. Let no motives of curiosity, amusement, or popularity prevail upon them to do violence to their consciences. Let them not, for a single instance, permit their example to be recorded among those who deliberately prefer present gratification, to the best interests of society, and to the great cause of morality and religion.

The time has fully come, when a line of distinction must, in this respect, be drawn between the friends and the enemies of religion, morality and patriotism; and let every one look well to himself, that he be not found on the wrong side.

The extracts from Edwards, which appear on our last page, under the head of Communications, might, with more propriety, have been located under the head of Revivals. The hints contained in them, are of great importance.

A well-written answer to the questions of our correspondent, "Q." would be thankfully received.

Mr. FERRY's letter, in the preceding columns gives evidence of the increasing prosperity of the Mackinaw Mission;—and, while we think of it—there are many in this village, who will be glad to hear that the box of clothing, which they contributed to furnish for this mission; has been received; and that its contents were duly appreciated.

*Auburn Theological Ssminary.*—We lately noticed the increasing prosperity of this seminary in rather a cursory maner; but we are now able to add some other particulars from a catalogue which has just come to hand; and wich was issued the present month.

The Trustees of this institution are as follows: Rev. Dirck C. Lansing, *President*, Rev. Levi Parsons, *Vice President*, William Brown, Esq. *Secretary*, Rev. Henry Axtell, D. D. Rev. Seth Smith, Mr. Samuel Bellamy, Rev. Ebenezer Fitch, D. D. Nathaniel W. Howell, Esq. John H. Beach, Esq. Rev. Henry Davis, D. D Mr. Eleazer Hills, Mr. Thaddeus Edwards, Rev. William Wisner, David Higgins, Henry McNiel, Esq.

MR. RICHARD STEEL, *Treasures*,
MR. HORACE HILLS, *Auditor*,

Besides these, there is a board of Commissioners, chosen annually, by the several Presbyteries.

The following gentlemen compose the Faculty.

REV. JAMES RICHARDS, D. D.
Professor of Christian Theology,
REV. MATTHEW LA RUE PERINE, D. D
Professor of Eclesiastical History and Church Government.
REV. HENRY MILLS,
Professor of Biblical Criticism.
REV. DIRCK C. LANSING,
Professor of Sacred Rhetoric.

In the Senior Class there are now twelve students; nine of them from this state, and one of the nine was from the city of New York; one of the number is from Connecticut, one from Ohio, and one from Massachusetts. Seven were educated at Hamilton College, one is from Nassau Hall and another from Amherst College.

In the middle class, there are thirty-four students; one half this number were from the state of New York; five were from Connecticut, five from New Jersey, three from Massachusetts, two from Ohio, and one from N. Carolina. Nine were graduated from Union College, four from Yale and three from Hamilton College, two from Nassau Hall, two from Amherst College, and one each, from Williams, Middlebury and Cincinatti Colleges.

The Junior class consists of nine students five of this number, were from this state, two were from Pennsylvania, one from New Jersey and one from Connecticut. Of those from Pennsylvania, one was from the the city of Philadelphia, and, of those from this state, one was from the city of New York. Three of the above number were graduates from Hamilton College; and one was from Union College.

The number stands thus:

| | |
|---|---|
| Senior Class, | 12 |
| Middle do. | 34 |
| Junior do. | 9 |
| Total, | 55 |

The spring vacation embracing four weeks, commences on the Wednesday next preceding the first Thursday in May. The fall vacation, commences on the third Wednesday of August, and continues eight weeks. At the close of this vacation the annual course of studies commences, and this is the most favourable time for joining the institution.

The library, embraces a valuable collection of theological books; and now contains between three and four thousand volumes.

Board is furnished at one dollar per week; fire wood will not exceed five dollars annually; washing and lights may be had as at other villages; and no charge is made for the use of the library, rooms or furniture.

On Thursday, preceding the fall vacation, the annual meeting of the Trustees and Commissioners takes place; and at the same time, there is a public examination of the several classes.

We mention the preceding facts without comment; but it is easy to perceive from them, that we have not hitherto, exaggerated the truth, in our general statements respecting the prosperity of the institution.

*Colonists for Liberia.*—We learn from the Boston Recorder and Telegraph, that the vessel of emigrants for Liberia, left that port on the 4th inst. with a favourable breeze, and that previous to their departure, the benevolent people of that city, gave them among other valuable articles, a printing press and types, sufficient for printing either newspapers or books, and 120 dollars worth of paper, 35 dollars worth of ink. A printer, Mr. Charles L. Force, was also engaged for them on a salary of $116 for the first year. The press had been previously offered by a single individual on condition that types could be furnished: and of the sums raised for this and other purposes, $471 it seems, were contributed in Park Street church on Monday the 2d instant immediately after the Monthly Concert.

One week previous to the emigrants setting sail, a church was organized among them consisting of thirteen members. A sermon was preached by Rev. Mr. Dwight on that occasion from Psalms, lxviii. 31.—"Ethiopia shall stretch out her hands unto God."

*Chemical Lectures.*—Doct. Church, has opened a course of lectures on Chemistry this winter at the Lyceum, which promises to be highly useful and entertaining. We trust that his undertaking will he patronized; and that many of our villagers will avail themselves of the advantages which the present opportunity offers towards acquiring a knowledge of the interesting science of Chemistry.

*New Papers.*—We have received the first numbers of the *New England Observer*, issued weekly at Keene, New Hampshire; also the first number of the *Green Mountain Patriot*, a weekly paper issued at Manchester, Vermont. Both papers appear well; the one is decidedly religious in its character; and the other gives a condensed view of the religious operations of the day.

The meeting for the formation of a Seamen's Friend Society, which we mentioned some time ago, was to have taken place in New-York, last Friday evening.

*Discontinuance.*—The American Missionary Register, formerly issued at New York, by the United Foreign Mission Society, has been discontinued; and its patrons have been invited to subscribe for the Missionary Herald, which is hereafter to be made the organ of communication for the society.

*Freedom of the Press.*—The following remarks from the editor of the Connecticut Observer, respecting the Freedom of the Press, are well worthy the attention of the conductors and patrons of newspapers.

It has been the united voice of all the lovers of civil liberty, or of religious truth, or of correct morals, that the operations of an engine so powerful, ought to be free. But when is the press free? The usual idea is, that the press is free if government imposes no restraints upon it. If all who wish to express their sentiments on any political, moral, or religious topic, can do it, without any other interference of government, than a provision that men shall answer to the law, for all attacks on character, or for all outrage on religious and social order, the Press would probably be prenounced free. But there are other restraints equally fatal as those of government, to the freedom and just influence of the Press. Individuals, from accidental circumstances, may have the power to clog the operations of the Press, in a way, which if adopted by government, would by such individuals themselves, be thought, and *very properly* be thought, an exercise of tyranny to which none but slaves ought to submit. And is it not a fact, that so far as the cause of morality and religion is concerned, the restraints thus laid are more pernicious in their effects, than those laid by government? The power of the latter can only *prevent* the publication of what it supposes militates against its interests—the power of the former, often, not only does this, but obliges an *actual publication* of what both morality and religion revolt at.

When governments take the Press under their care, it is because they suppose it will diffuse truths, which though well for the people to know, will not be well for themselves, to have known—and is not the reason the same in the case of those individuals who would take the Press under their care because it says some things which though both true and useful, do not happen to square with their private interests? And abstractly considered, is it any better for individuals to prevent instruction from reaching the public eye, than for governments to do it.

In concluding these remarks we would say, that the more independent the Press is of individual favour, the better—for while the present weakness of human nature continues, the greater chance there will, in such a case, be, of independence in its sentiments and in its mode of exhibiting them.

The above extract contains some pretty serious inquiries. If any one has skipped over it he will do well to go back and read it, and see if he cannot find in it, some matter for self application. It is a notorious and shameful fact, that many papers in this free country are issued under restrictions more rigid than bonds of iron. The conductors of such papers, become of course the mere mouth pieces of their patrons; and they *often feel constrained* to publish things as *true*, which in their own consciences they believe to be *false*. Deliver us from such a predicament as this; and from the morals of the man who would submit to occupy it.

## DOMESTIC SUMMARY.

The Chancellor has refused to grant an injunction against the Bank of Chenango. Reason—the clearest evidence of solvency was produced.

*Kean.*—The infamous Kean, since he was mobbed out of the Boston theatre, and escorted out of the city, continues to be the subject of newspaper remark. Some pity, and others despise him. But a correspondent of one of the Connecticut papers, wonders what it all can mean. Mr. Kean, he thinks, only made the very common mistake of such men—taking another man's partner to be his own. And for one such small mistake, he must be thrust out of England, and afterwards persecuted in our own land of liberty. Mr. K.'s character, he thinks, is as good as that of the generality of theatricals; and he sees no propriety, in visiting the sins of that whole class of individuals upon him.

## Legislature of New-York.

The room occupied by the Governor's message, in our last, precluded us from particularly noticing the proceedings of the Legislature. Col. Young, was chosen speaker of the House of Assembly, and the usual committees were chosen.

The Senate, on the 4th inst. resolved itself into a committee of the whole, on the Governor's message and referred the several subjects to select and standing committees—they also sent a joint resolution to the House, appointing all the clergy in the city, having charge of congregations as chaplains; this resolution was concurred in, by the House, after adding the name of Dr. Bradford, who has not the charge of any congregation. On the same day, Jan. 4th, Mr. Root, by unanimous consent of the House, introduced a bill in favour of choosing a United States Senator after the usual mode.

From canvassing the more recent proceedings of the Legislature, it appears that a mass of business, of a local, and unimportant nature is in train; and that it proceeds with considerable regularity,

Among the petitions offered, are the following;

A resolution recommending to Congress to pass a general bankrupt law, was introduced, read a first and second time, and laid on the table.

A petition for the incorporation of a military school at Whitestown, and for pecuniary aid—of purchasers of land in the Onondaga Indian reservation, for reimbursement of part of the the purchase money—of commissioners of gospel and school lots in Salina, for the sale thereof—for the incorporation of the Utica Lyceum—of Fairfield Medical College, for pecuniary aid—of the Johnstown academy, for an endowment—of Geneva College for aid—of certain chiefs of the Stockbridge Indians, for leave to purchase 250 acres of land—of the Society of Shakers, to be exempted from military fines.

SENATE.

The following abstracts are copied from the proceedings of the Senate down to Friday last.

Mr. Colden introduced a bill for the amendment of the law in relation to the partition of lands, jail liberties, and executions.

Mr. Jordan offered a concurreat resolution that the committee in both houses on that part of the governor's message relating to the navigation of the Hudson should form a joint committee.

A similar resolution as to the state road was also offered.

The resolution of the last session to amend the constitution so as to have justices of the peace elected by the people, was repassed by the senate 28 to 2. Mr. Mallory and Mr. Wright voting in the negative.

The House sent six bills for the concurrence of the senate.

Mr. Wooster introduced a bill to amend the act relating to highways.

[This bill directs that the occupant of a lot shall be taxed the same as if he was the owner thereof.]

The governor transmitted certain propositions of the state of Tennessee, proposing amendments to the constitution of the U. S. as to the mode of electing the president, vice president, &c.

Mr. Wooster gave notice that he should hereafter ask leave to bring in a bill to amend the act relative to highways.

## CONGRESS.

In the senate on Tuesday, the 3d inst. a communication from Thomas Randall, in answer to the letter of Com. Porter, was presented and referred. Among the memorials, was one presented by Mr. Van Buren, from Col. Aaron Ogden, one of the surviving officers of the Revolutionary army, which, Mr. Van Buren stated contained some new views and facts in relation to the subject.

On Wednesday, the fourth, the bill making appropriation for the payment of the Revolutionary and other Pensioners, was passed, and the bill to provide for the seizure and sale of property imported in violation of the revenue laws, was ordered to a third reading.

In the House, on the 3d inst. the judiciary committee reported, by Mr Webster the chairman, a resolution as to the expediency of a general bankrupt system, which is made the order of the day for Monday the 16th inst. A bill was also reported from the select committee on that part of the President's Message which relates to the subject, for the relief of the surviving officers of the army of the revolution. Mr. M'Manus of N. Y. offered a resolution on the subject of an amendment to the constitution in relation to the election of President and Vice President by ballot of the people themselves, without the intervention of electors—which lies on the table.

On the 4th inst. the principal part of the day was occupied in an interesting discussion upon the bill to amend the judiciary system.

The business which principally occupied the Senate yesterday, during its private sitting, was, it is understood the consideration of a great number of nominations of revenue officers, whose commissions have or soon will have, expired—of whom some thirty or forty were confirmed.—*Nat. Int.*

PENNSYLVANIA LEGISLATURE.

*Wonderful Gallantry.*—A motion was made in the Pennsylvania House of Representatives, to *repeal* the act, which *exempts females* from imprisonment. It was peremptorily rejected. The mover altered the resolution to read, "*modifying*," instead of "repealing;" but when the question was put, even in that shape, the vote was 75 nays, to 9 yeas!

The Legislature of Delaware assembled at Dover, on Tuesday, 3d January. No newspaper is published at the seat of government, of that state. We believe this is the only state in the Union thus situated.

*New Banks.*—Sixty-three notices of intended applications to the Legislature for Banks, have been already published in the state paper; twenty-seven of which are for banks in the city of New York.

In the House of Representatives of Georgia, Mr. Polhill has introduced a set of resolutions approving of the course pursued by the United States Government with regard to that state.

The governor of South Carolina lately communicated to the Legislature sundry resolutions of the Legislatures of other states on the subject of negro slavery and recommended that they should be answered by silence only. Is this courtesy?

We learn that the Legislature of Kentucky adjourned on the 17th inst. without any compromise or adjustment of their disagreement on the questions of moment on which they differed.

*Tax on Marriages.*—It appears from the report of the Treasurer of the Western Shore of Maryland, that there were received during the year ending the 1st of December last, $7,805 88 cts. for marriage licenses.—*Bost. D. Adv.*

The Legislature of Massachusetts convened in Boston, on the 4th inst.

CREEK INDIANS.

The National Intelligencer of the 20th, contain the secret proceedings of the Senate, relative to the treaty with certain Creek chiefs, and which was ratified in February last, by a large majority of the Senators. Among the documents presented to the Senate, while the treaty was before them, was one from the U. S. Indian Agents for the Creek nation, which creates no little surprise, that the information it contains should not have interposed a bar to its final ratification. The following is an extract from the agent's letter:

"Yesterday a treaty was signed by M'Intosh and his adherents alone. Being fully convinced that this treaty is in direct opposition to the letter and spirit of the instructions which I have a copy of, I feel it to be my bounden duty, as the agent of the Government, to apprize you of it, that you may adopt such measures as you may deem expedient, as to the ratification, for if ratified, it may produce a horrid state of things among these unfortunate Indians. It is proper to remark, that with the exception of M'Intosh and perhaps two others, the signers to this treaty are not chiefs at all; which you can perceive by comparing them to those of other treaties, and to the receipts for the annuity: and these signers are from eight towns only whereas there are fifty six in the nation.

## FOREIGN.

*Important from South America.*—By an arrival at New York from Pernambuco, letters and papers have been received from that place to the 12th of November. They furnish the gratifying intelligence, that Bolivar the Washington of the south, has invaded the Portuguese territory of the Brazils. From this step, says the editor of the Commercial Advertiser, it would seem that the liberator is determined to do his work thoroughly, and for this purpose his arms are probably not to be laid down until every vestige of royalty has been rooted from the continent. The following is the proclamation issued by Bolivar on entering the Brazilian Territory.

### PROCLAMATION.

SIMON BOLIVAR, Supreme General and Chief of all the armies of Colombia, Mexico, Peru, and state of Meridional La Plata, to the inhabitants of La Plata, and the free people in general of the Brazils.

Considering that political justice, and the general state of America, call most imperiously upon the imprescriptive rights of the people and of Nature, I have determined to decree, and do decree as follows—

1st. Seeing the orders that I have issued to the citizens of Monte Video and Brazil, to enter into these territories all the forces under my command in defence of liberty.

2nd. Immediately that whatever province may be occupied by my Troops, all the male citizens of the age of 14 years to 60, ought to appear in the parish of the district to which they belong, to enrol themselves under the flag of liberty, and should they be in circumstances to carry arms enlist. All those who do not so act, shall be considered as enemies to the cause, and suffer death agreeable to the military law; and all their property confiscated for the support of the army.

3d. I give entire liberty to all the Creolian slaves, that for upwards of 300 years have groaned under the yoke of tyranny, in the consideration that the country has occasion for the services of all its children; and that within the term of 24 hours, these new citizens present and place themselves according to the form of the second article, for enlistment, they remaining from that moment exempt from those several occupations in which their masters occupied them.

4th. The new citizens that refuse to take up arms to fulfil the most sacred of all duties in defence of their liberty, shall forever remain slaves.

5th. The parents of soldiers employed in the cause of liberty shall remain free citizens by virtue of this decree.

Given in the name of the Republics above declared: this decree in consequence shall have the force of a law, and shall be most religiously observed by the Republican authorities.

At Head Quarters, in Santa Fe de Corrento, signed and sealed with the arms of the republic, this day, 1st July 1825.

SIMON BOLIVAR.

The Secretary Pedro Brican.

*Translated for the United States Gazette.*

In Sweden, under the reign of Gustavus Vasa, in order to save the distance, and avoid the dangers of the passage of the sound, a canal was projected between Gottenburg and Stockholm, and thus to unite the Baltic with the North Sea.

This enterprise, many times commenced and abandoned, will be completed in 1823, by the enlightened efforts of Charles John the present King.

*Treaty between Great Britain and Brazil.*—A paper forwarded us by our correspondent at Rio Janeiro, publishes, though not officially, the treaty, which is said to have been signed at Rio on the 18th of Oct. last.

The king of England acknowledges the independence of Brazil, and the imperial dignity in the person of the Emperor Don Pedro 1st, and his legitimate heirs and successors. The treaty promises perpetual peace and amity; and provides for the appointment of consuls; grants the most perfect liberty of conscience to subjects of each sate, and all privileges granted to those of the most favoured nations; prohibits the reception into either country of deserters or traitors from the other; grants reciprocal liberty of commerce and navigation, between the subjects of both, either in Brazilian or British vessels in all ports, cities and territories of each except those which are positively prohibited to any foreign nation; and to establish stores &c.

The treaty requires that each British and Brazilian vessel shall have the captain and three fourths of the crew, natives of their respective countries; and forbids commerce only in articles the property of enemies, contraband or reserved by the Crown of Brazil. Provision is made for the establishment of packets between the two countries, for warehousing goods not admitted, for the equal allowance of established bounties and drawbacks to ships of both nations, and for a free sale of English goods to customers of all descriptions in Brazil, without regard to particular communies, except in cases where all commerce is placed under the same restrictions.

It is stated that there are only six newspapers published in all Italy, viz. one each at Naples, Turin, Genoa, Milan, Florence and Rome. They are dull and insipid things, and have only from 200 to 500 subscribers each.

Mr. Weddle, a master in the British navy, has lately penetrated 200 miles nearer the south pole than any former navigator. After penetrating several barriers of ice, hitherto insuperable, he found an open sea within the Antarctic circle.

## ORDINATION & INSTALLATION.

Installed, on the 27th of Dec. at Warren, Vt. Rev. Stephen M. Wheelock, pastor of the Congregational church and society in that town, and ordained on the same occasion, Rev. Geo. Freeman, Missionary of the Vermont Juvenile Missionary society, to the work of an evangelist.

## NOTICES.

The Annual Meeting of the Oneida Bible Society, will take place Wednesday evening, at 6 o'clock, P. M. in the Session Room, in Hotel street. A sermon will be preached on the occasion.

A meeting of the Directors of the Society, will be held at the same place, at 2 o'clock, P. M.

E. VERNON, Rec. Sec'y.

## Married,

At Northampton, Mass. on the 19th ult. Mr. HIRAM PRATT, merchant, of Buffalo, to Miss MARIA FOWLE, daughter of the late Mr. Nathaniel Fowle, of the former place.

On Thursday evening, the 5th inst. by Rev. R. Everett, Mr. HENRY L. ROBERTS, of Utica, to Miss —— BOWEN; eldest daughter of Mr. John Bowen, of Slayton's Bush.

## DEATHS.

In this village, on the 12th inst. a child of R. R. Lansing, Esq. aged 18 months.

In Deerfield, on the 5th ult. Mrs. EUNICE CLAPP, consort of Mr. John Clapp, aged 87.

They had lived in the marriage state 65 years; and have had 8 children; 6 of whom are now living—61 grand children; 51 still living—and 34 great grand children; 22 living.

She was through life devoutly and ardently attached to the principles of piety, which she imbibed in the morning of life, and continued to glow with additional fervour and zeal, even to her last, so that with her dying breath she could express, with the heavenly breathings of the Apostle; "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not me only, but unto all them also that love his appearing."

At Heath, on the 15th inst. Medad Dickinson, Esq. aged 70 years.

Though his death was unexpected, he met it with the fortitude and quiet submission of a believer in Jesus.

In Cummington, the Rev. James Briggs, aged 80 years.

In Burlington, Vt. Dr. William Paddock, Lecturer on Botany, in the Chemical Institution.

At Ipswich, Mass. Mr. Richard Sutton, aged 89. He was in the French war, under Gen. Braddock, and at the taking of Quebec, in 1759—in 1776, he volunteered as our officer, under Col. Pickering.

In Kensington, on Thursday, last week, Mr. John Collamore, aged 110 years and 4 months. He was a native of Ireland, and for a long time a resident of Newburyport. Although in menial employments, his native shrewdness rendered him respected and admired. His hair, which had at one period of his life, been of a silvery white, became previous to his death, nearly black.


WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.

Utica, Jan. 2, 1826. 8w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.

One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.

Utica, June 28. 83 Genesee-street.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 19tf

## POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

### PROBATION.

Plac'd for his trial on this bustling stage,
From thoughtless youth to ruminating age,
Free in his will to choose or to refuse,
May man improve the crisis or abuse;
Else, on the fatalist's unrighteous plan,
Say, to what bar amenable were man?
With nought in charge, he could betray no trust,
And if he fell, would fall because he must;
If love reward him, or if vengeance strike,
His recompense in both unjust alike.
Divine authority within his breast,
Brings every thought, word, action to the test;
Warns him, or prompts, reproves him, or restrains
As reason, or as passion takes the reins,—
Heaven from above and conscience from within,
Cries in his startled ear—abstain from sin!
The world around solicits his desire,
And kindles in his soul a treach'rous fire;
While all his purposes and steps to guard,
Peace follows virtue as its sure reward;
And pleasure brings as surely in her train,
Remorse and sorrow and vindictive pain.

COWPER.

### ANTHEMS & SET PIECES, NO. III.

*The Hosanna.*—Those who read the articles of our correspondent Theta, towards the close of the last volume, will recollect, that repetitious, tho' generally unfavourable to church music, were alluded to, in relation to Handel's Hallelujah Chorus—to Handel's Anthem, and to Kent's "Hear my Prayer," as being at once effective and indispensable. The piece which we have named at the head of this article, may be given as another example of a similar nature.

The Hosanna, was composed by Gregor, a Moravian Bishop, in Germany.

The words "*Hosanna, blessed is he that cometh in the name of the Lord: Hosanna in the highest*"—have furnished the composer, at once, with an elevated subject of song, and a theme for descriptive imitation; and the piece, if we are to do justice to it, must be executed with strict reference to both these circumstances. The occasion which originated this sacred text, is familiar to our readers; and they will readily perceive that "the multitude that went before," and those "that followed," must have been at some distance from each other, and have sung their Hosannas in response, agreeably to the custom of the times. The composer happily seizes upon this thought; and after having invented a chaste and simple melody, which would readily admit of lofty and impassioned enunciation, whenever the proper moment for thus employing it should arrive; commences by giving this melody to two companies of children singing detached portions of the text, in plain response, as follows;—"Hosanna! blessed is he that comes—Hosanna! blessed is he that comes—Hosanna!—Hosanna!—Hosanna in the highest!" This species of dialogue continues to increase in promptness and energy, and the interest is constantly heightened by a busy accompaniment: till, on a sudden, the chorus, representing the "whole multitude," catch up the theme with tenfold energy, and dwell upon, and reiterate it in such a manner as to inspire the listener with the loftiest sentiments of praise; and to bring forcibly to his imagination the sublime spectacle which is presented by the Evangelist. Every thing is true to nature, and true to the interest of such a scene. The theme originally given, was a short one. The multitude had to pass over some distance and must of necessity have been repetitious in their acclamations; and these it is equally obvious to perceive, must have gradually increased from the gentlest beginnings, to the boldest and most clamorous termination.

The composer betrays no anxiety to show off *himself* or to *display the uncommon powers* of an executant. The piece is far from being elaborate; and it involves no difficulties of execution but such as might be readily overcome by a well disciplined choir, under the direction of a discriminating leader. Nor would the latter seem to need any greater share of musical discernment, than might be acquired by the careful application of the principles of plain common sense. He might be supposed to see at once, that two solo singers, showing off their powers of voice separate from the choir, would be far from representing the Hosannas of two companies of children; and that two small divisions of the choir, standing in the midst of the orchestra, and singing in the ordinary style of enunciation, would also, be just as far from representing the thing intended. He would be quite stupid, not to perceive the necessity of a good accompaniment; and of distinct and energetic enunciation in the chorus. And most of all, would he be unfurnished for his undertaking, were he to be generally regardless of times and circumstances.

Yet, unfortunately, this excellent piece has seldom been appreciated in this country; and its dramatic character, for the most part, has been either overlooked or perverted.

The circumstance of this piece going out of favour with our amateurs as soon as its novelty ceases, is to be attributed solely to their abuse of it; and not in the least degree to the nature of the subject, or the character of the composition.

This piece is found in several of the eastern compilations, and in the Appendix to Musica Sacra.

We have already mentioned having received the first number of the Troy Review. Some estimate may be formed of the musical department in that paper by the following extract from an editorial article.

Exhibitions of music may, sometimes, by the misapplication of the principles of taste, prove too attractive, and, at other times, too repulsive, for the purpose of devotion.

There is a language in music which gives it its peculiar charm for the cultivated ear, when applied to words of corresponding import. But when this language is appropriated to sentiments of an opposite character, or to such as cannot be expressed by it, the cultivated ear instinctively revolts at the union, and the attention of the hearer is distracted, by being, at one moment, called to the sentiments created by the music, and, at another, to those indicated by the words. The human mind is prone to wander from the proper object of devotion, and it is of great importance that all the exercises of public worship should be such as not to increase this evil propensity. It is often difficult to fix our undivided attention upon the solemn subject that may be presented to us, and we are often reminded of our duty, in this respect by the clergy; but if it is our duty to give heed to the "preaching of the word," it is obviously our first duty to remove every obstacle that may tend to dissipate our thoughts. If we apply these remarks to much of the music heard in our churches, we shall find that it calls aloud for correction. In proof of this, how often do we hear it said, "The music was very fine;" "the voices of the singers were peculiarly sweet," or, "the tune was very dull," "the singers did not keep good time." What *effect* can the music have had upon such hearers? The rule on this subject in our opinion, should be analagous to the one established by an able moralist on the subject of female dress. "It should be such as not to excite attention;" that is, it should neither provoke remark by its meanness, nor arouse curiosity by its gaiety. The exercise of public praise should be so conducted as to fix the attention of the worshippers upon the sentiment proposed by words, and not upon the music, nor upon the manner of executing it. The Israelites were, of old, reproved for listening to the prophet as "one who had a pleasant voice and could play well on an instrument."

## COMMUNICATIONS.

*Continued Weekly.*

BIBLE QUESTIONS.—John i. 19.

Why did the Sanhedrim send ambassadors to John?
What was his profession?
Who did the Jews expect would arise from the dead, before the advent of the Messiah?
In what sense could John deny that he was Elijah?—Matt. xi. 9
Who is to be understood by "that prophet?" [Matt. xvi. 14.
What answer did John give to the inquiry of the ambassadors, v. 22?
From this answer, what were they to infer?
Did they consider John, in baptizing Jews, as improperly arrogating to himself authority?
How does he vindicate himself?
To what custom does John refer, as expressive of his inferiority to Christ?
Where did these events occur?
Ans. In Bethabara near to the Jordan; in Judea where John was baptizing.
Whom did John a little after see approaching?
Why is Christ here called a Lamb? 1 Cor. v. 7.
What great doctrine is here taught?
Was John personally acquainted with Christ, until he was called to baptize him?
Why was John called to baptize disciples?
How did John know Christ to be the Messiah, at the time of his baptism?
Did the Spirit assume a corporeal shape?

Mr. Hastings,—While engaged in reading Edwards, on the "revivals of religion in New-England," I came to the following paragraph, which I could not but take as a caution to myself; and thinking that perhaps it may be useful to my brethren in the ministry, more especially, when the Lord is doing wonders in this section of his church, I send it to you for publication.

O.

He says:—

"If ministers preach never so good doctrine, and are never so painful and laborious in their work, yet, if at such a day as this, they shew to their people, that they are not well affected to this work, but are very doubtful and suspicious of it, they will be very likely to do their people a great deal more hurt than good: for the very fame of such a great and extraordinary work of God, if their people were suffered to believe it to be his work, and the example of other towns, together with what preaching they might hear occasionally, would be likely to have a much greater influence upon the minds of their people, to awaken them and animate them in religion, than all their labours with them: and besides, their minister's opinion will not only beget in them a suspicion of the work they hear abroad, whereby the mighty hand of God that appears in it, loses its influence upon their minds, but it will also tend to create a suspicion of every thing of the like nature, that shall appear among themselves, as being something of the same distemper, that has become so epidemical in the land; and that is, in effect, to create a suspicion of all vital religion, and to put the people upon talking against it, and discouraging it, wherever it appears, and knocking it on the head as fast as it rises. And we that are ministers, by looking on this work from year to year with a displeased countenance, shall effectually keep the sheep from their pasture, instead of doing the part of shepherds to them, by feeding them; and our people had a great deal better be without any settled minister at all, at such a day as this."

[*Vol. III. Page* 179.

Again he says·

"If we viewed things in a just light, so great an event, as the conversion of such a multitude of sinners, would draw and engage our attention, much more than all the *imprudences* and *irregularities* that have been; our hearts would be swallowed up with the glory of this event, and we should have no great disposition to attend to any thing else. The imprudences and errors of poor feeble worms, do not hinder or prevent great rejoicing in the presence of the angels of God, over so many poor sinners that have repented; and it will be an argument of something very ill in us, if they prevent our rejoicing."

Page 187.

Mr. Hastings,—You know that there is much said about the knowledge of God, and but little, *how* he knows all things. If you think the subject worth calling up, I would propose for the pen of some of your correspondents, to answer the following questions:

How does God know all things?—Is it because he has fixed it in the counsel of his own Eternal Mind, from eternity that so it should be? or as he in his eternal wisdom, saw that things would naturally take place? I allude not only to the calling and salvation of men, but to the atoms that float in the sun beams, and to every thing else.

Q.

## MISCELLANEOUS.

### LATE PERSECUTION IN SWITZERLAND.

The following extract from the Edinburgh Review, shows the cause of this persecution, and will be read with interest.

It seems, that for some time past, certain religionists have appeared in different parts of Switzerland, and have given offence to the bulk of the community, particularly in the Pays de Vaud, by the peculiarities of their habits. We cannot well describe otherwise, the differences which distinguish these persons; for though they are called a new sect, and treated as such, we do not find that they hold any peculiar tenets, or adopt any form of worship different from that of the established church. If they did, it could make no difference whatever in the argument; but it does so happen that they are only distinguished from the perfectly orthodox, that is the ruling party, the majority, by a more fervent attachment to religious duties, and a more habitual indulgence in devotional contemplation and exercises; by making what all Christians profess to follow as the rule of life, indeed the rule of all their actions; by showing in their whole lives and conversations the deep interest they feel in religious subjects, that is, proving themselves to believe sincerely by acting as if they sincerely believed, what all Christians profess to believe. The worst overt act of this heresy is said to be a habit of reading the scriptures in families, with a few neighbours assembled, unless it be deemed a still more aggravated outrage to have them expounded by the master of the house, or a neighbouring clergyman, and to such shocking excesses will men go when once they have dared to depart from the established church and its ritual, accompanied with a prayer, or even a psalm in the course of the evening. These sectaries as they are termed, have in short some resemblance to the class whom all orthodox churchmen in England are taught to regard with abhorrence, since their numbers make it not easy to treat them with contempt, under the appellation of evangelical and vital Christians; that is, persons who are really what so many pretend to be—and as in our language they have got a nickname borrowed from the times when such men fought for our liberties and laid the foundation of our constitution; so in Switzerland the high churchmen are pleased to call them *Momiers*.

Their numbers were greatly on the increase: the good effects of their teaching were undeniable; there might be a mixture of extravagence in some of their practices; there might be a good deal for a philosopher to smile at; there might be somewhat for the more rational among themselves to disapprove. But in the main they are working in the vineyard, and doing great and effectual service in their generation, when of a sudden, the alarm, spreaidng probably from the church and the high aristocracy, certainly propagated if not excited by persons whose profligate habits were still more unequivocally scandalous than their irreligious opinions and demeanour were notorious, seized the executive government of the Vaudois, and an ordinance to restrain them was promulgated in 1823, which had scarcely been sufficiently meditated, and lamented by the sober minded of every class and sect, when it was followed the year after by a law formally putting down the new sect, by regulations wholly unexampled for their violence and extreme folly, when we advisedly state that the free and tolerant Swiss have made a law against a religious liberty, in its principles as persecuting, and in its operation almost as harsh, except that it sheds no blood, as any under which the Roman or Spanish inquisition have acted, and that this law has gone far beyond the edicts of those famous tribunals in the absurdity of its structure, we shall not be believed without evidence, and we therefore subjoin the law itself.

### A BALL ROOM.

I was once in a ball room—many, many years ago—it was crowded to overflowing with gallantry and beauty, health sat on every cheek, and every eye sparkled with pleasure. The guests were all young, all gay, all happy; and sorrow and care seemed to have flown far away. I leaned against the painted wall, and mused upon the scene before me, till my mind was lost in the dreams of imagination. Then I tho't I saw a pale and ghastly figure, wrapped in thin loose drapery, leaning against a distant pillar of the hall, half hid by its reflected shade, and alternately eyeing with piercing scrutiny the moving groops, and making minutes on a scroll he held in his left hand. A shudder ran through me, I shrunk back, and gathered my breath, and raised my finger to point out this mysterious guest, just as my arm was seized by a companion. I started—the delusion vanished—I mingled amid the giddy maze around me, but the recollection of that singular fancy returned and burned upon my heart a hundred times that evening. A year ago these juvenile scenes were brought again to mind. I passed by the old hall. It had now been a church a quarter of a century, a large and filled burial ground was walled in around it. I dismounted and wandered an hour among the graves—almost every step I took bro't me before some tomb-stone sacred to the memory of one or another, who was with me in youth at that crowded ball room—and some of these stones bore the marks of dim and dusty age—Suddenly the mysterious guest, my fancy had so strangely pictured, came to my mind, and a voice seemed to say to me—"That was death, he has been faithful to his record." Who ever thought of death in a ball room?

Oliver Oakwood.

*From the London Miscellany.*

NEGLECT OF ADVANTAGES.

We do not make all the use we might, either of our materials or of our knowledge.

Thus the *laburnum* tree, which the French sometimes call the *green ebony of the Alps*, is one of the most beautiful of woods for furniture, yet it is seldom or ever used for that purpose.

It has been proved, in many parts of France, that the *walnut-tree, if grafted*, produces tenfold; yet, I believe, the walnut is seldom or ever submitted to that process, at least in this country.

Mr. Dawes, of Slough, discovered that the covering of a wall with black paint would facilitate the ripening of wall fruit, and yet not one wall in twenty thousand is so painted.

The knowledge that charcoal is the best ingradient in the foundation of buildings erected in moist places, is as old as Theodorus, who, according to Diogenes Laertius, proposed the forming the foundation of the Temple of Ephesus with that material, because it would become so solid that no water could penetrate it. This, I say, has been known more than two thousand five hundred years, and yet I am not aware that charcoal has ever been used, in this country, for the purpose above referred to

### PERSIAN CRUELTY.

An illustration of this may be found in the following anecdote:

It is very usual, when punishing a defaulter in Persia, thus to make the ill-will or revenge of the injured party (when he is a person to whom they desire to shew respect) the measure of the punishment awarded to a criminal who has offended him. I have little hesitation in saying, that it is more to give scope to the gratification of revenge than for the exercise of better feelings; for it often strikes them with surprise, to see an European totally forego the pleasure of punishing his enemy when in his power.

One day, as the late Dr. Jukes, along with the resident at Bushire, and some other English gentlemen, entered the gate of that city, on their way to pay a visit to its governor, an Abyssinian slave, who was there, thought fit, without any provocation, to pour out a torrent of abuse upon them as they passed. The resident fortunately recognized the man, told him he should hear of it, and when they visited the Sheikh, mentioned the circumstance, begging that such insults to British subjects might be put a stop to. Presently while drinking their coffee, a loud and long continued roaring, near the balcony where they were sitting, induced one of the gentlemen to ask the Sheikh if he were punishing any delinquents, and what might be their crime. "Oh," said the Sheikh with perfect coolness and unconcern, "that is no doubt the fellow that insulted you;—yes, they will go on bastinading him till he die, or you tell them to stop." It may be supposed that the gentleman in no small haste begged that the man might be released.

### OPPRESSIONS IN PERSIA.

In illustration of the heavy exactions made by the Persian government, on those reputed to be rich, the following story is related.

Meerza Abdool Rezak told me that during the time he lodged in a certain town, he was alarmed by the periodical cries of some person who appeared to be undergoing daily a violent beating, and who during the blows called out Amaun! Amaun! [mercy! mercy!] Ihave none! I have nothing!—Heaven is my witness! I have nothing! and such like exclamations. He found that the sufferer was an eminent merchant, reputed to be very rich, and who sometime afterward confessed that he had understood that the prince or governor had heard of his wealth, and was determined to have a share; but that he, as he well knew that torture would be applied to extort it from him, had determined to habituate himself to endure pain, that he might be able to resist the threatened unjust demands, even if enforced by blows. He had now he said brought himself to bear a thousand blows of a stick and as he was also able to counterfeit great exhaustion, he hoped to be able to bear as many blows as they would venture to give him short of occasioning his death, without conceding any of his money to them.

*War Elephants.*—The following statement is made in the British general Campbell's account of the capture of Donabew, from the Burmese.

"During the siege, the enemy made several and desperate sorties on our lines. In one of these sorties, a scene at once novel and interesting presented itself in front of both armies; seventeen large elephants, each carrying a complement of armed men, and supported by a column of infantry, were observed moving down towards our right flank: I directed the body guard, under Captain Sneyd, to charge them; and they acquitted themselves most handsomely, mixing boldly with the elephants; they shot their riders off their backs and finally drove the whole into the fort."

*A Cheap Husband.*—A young servant girl, who had conducted herself very much to the satisfaction of her mistress, was presented by her with five pounds, to serve as a marriage portion. Some time after, her mistress desired to see her lover. He was ugly and mis-shapen. "My good lass," said the lady, "what a comical husband you have chosen!" "Ah, madam," replied the girl with much simplicity, "what can one expect to get for five pounds?"

*Another Republic.*—The deputies of the four provinces of Upper Peru, embracing some six hundred thousand square leagues of territory and a population of thirteen thousand, have published to the world their declaration of independence, in words following.

DECLARATION.

The sovereign representation of the provinces of Upper Peru, deeply penetrated with the magnitude and weight of their responsibility, to heaven and the world, in deciding the destinies of their constituents, have divested themselves of all partiality and private feelings at the altar of justice, and have ardently implored the aid of the great Architect of the Universe in forming a just decision. Conscious of good faith, justice, moderation, and careful deliberation on their present resolution, they declare in the name and with authority from their Representatives, that the happy day has arrived, when Upper Peru has become liberated from unjust power, from the tyrannic and wretched Ferdinand VII. and that this fertile region has escaped the debasing relation of a colony of Spain, that it is important to its welfare not to incorporate itself with any of the co-terminous Republics, but to erect itself into a sovereign and independent state in relation to the new as well as old world; that the provinces of Upper Peru, firm and unanimous in their resolution, proclaim to the whole earth, that they will govern themselves, under their own constitution, laws, and authorities, that they may think most conclusive to the prosperity of the nation, the inviolable support of the Catholic religion, and the maintenance of the sacred rights of honour, life, liberty, equality, property and security. To carry into effect this determination they bind themselves through this sovereign representation, by their lives property and sacred honour.

Hall of Representatives, Aug. 6, 1825.

Signed by Jose M'riano Serrano, President and by forty-seven other Representatives.

**Wholesale.**

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

**GROCERIES,**

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 „ Maccoboy do.
3 „ Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 77tf

**UTICA ACADEMY.**

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

*By order of the Board of Trustees.*
D. PRENTICE, *Principal.*

November 28, 1825. 74tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

**NEW GOODS.**

**No, 36, Genesee-Street.**

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

**WHITESBORO' ACADEMY.**

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will.

Yours,
THOMAS E. CLARK, *Executor,*

Dated, 22d Nov. 1825. 6m73



TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Monday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms,

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

††† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*